

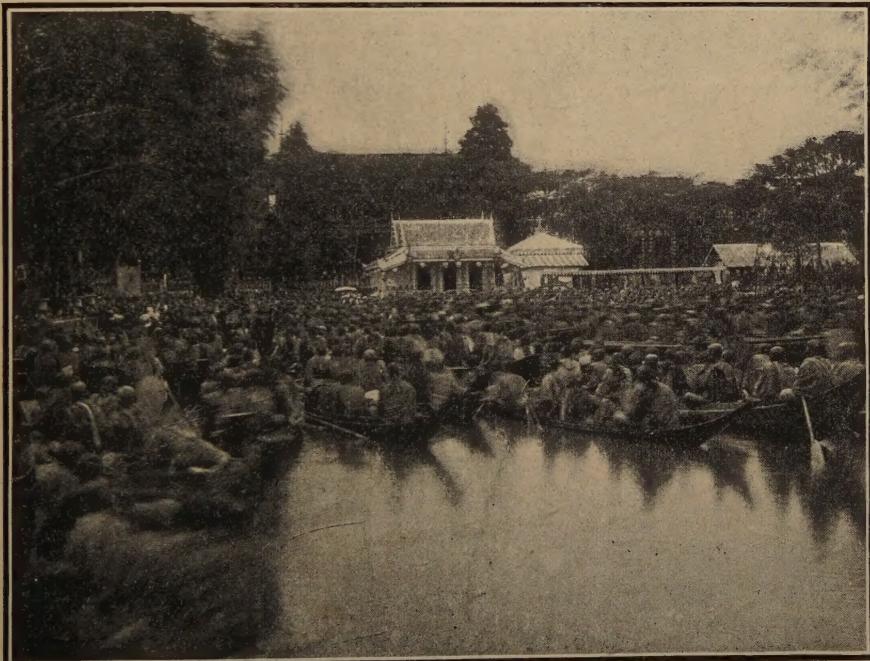
10 CENTS A YEAR

BIBLE HOUSE, ASTOR PLACE, NEW YORK CITY

APRIL, 1905

BIBLE SOCIETY RECORD

Pacific Theo Seminary '05



A Meeting of the Priests, Siam

Published Monthly
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NEW YORK CITY

WHAT ONE TESTAMENT DID

The following letter, recently received at the Bible House, speaks for itself:

Your appeal of March 8th for funds for the distribution of Testaments and Gospels to wounded Japanese soldiers touches a tender place in my heart. Forty-two years ago I was a wounded soldier on the banks of the Mississippi near Vicksburg, in a damp and lonely tent all summer, a large part of the time delirious with gangrene. My only companion was the little Testament the branch Bible society at Quincy, Ia., gave me, amongst the rest, as we marched away to war. How well I remember that little Testament. When my temples were throbbing with fever and my wound was excruciatingly sore, I could then turn to the light and read a few verses from the little Testament, and oh! how it warmed my heart to know that Jesus died for me. There is no healing salve like the assurance of the Holy Spirit in the heart. Everybody said I must die, but here I am. I send you three hundred dollars to send Testaments or Gospels the speediest way to the wounded Japs.

BIBLE SOCIETY RECORD

VOLUME 50

APRIL, 1905

NUMBER 4



EDITORIAL NOTES.

NOTICE.—The Eighty-ninth Annual Meeting of the American Bible Society, for the transaction of business, will be held in this city, at the Bible House, on Astor Place, on Thursday, May 11, at half-past three o'clock, p. m. Members of the Society and Delegates from Auxiliary Societies are cordially invited to attend.

THE thirteenth of March was a notable date in the history of Bible translation, being the ninetieth birthday of Dr. James C. Hepburn, whose praise is in all the world and especially in Japan. After half a century of service in the foreign field, and especially as the first missionary to Japan, Dr. Hepburn is passing the evening of his days in East Orange, N. J., serving as an Elder in the Brick Presbyterian Church.

A committee representing the Presbyterian Board of Foreign Missions bore to him a memorial letter expressing not only what the Board but all intelligent

Christians must feel concerning him. His neighbors and fellow church members, led by their pastor, the Rev. Dr. Riggs, gathered also at his residence to bring their tribute of love and respect. Dr. Hepburn received these testimonials with his wonted humility. To crown the occasion a telegram, followed a little later by a letter, was received from the Japanese Minister at Washington, which, by Dr. Hepburn's kind per-

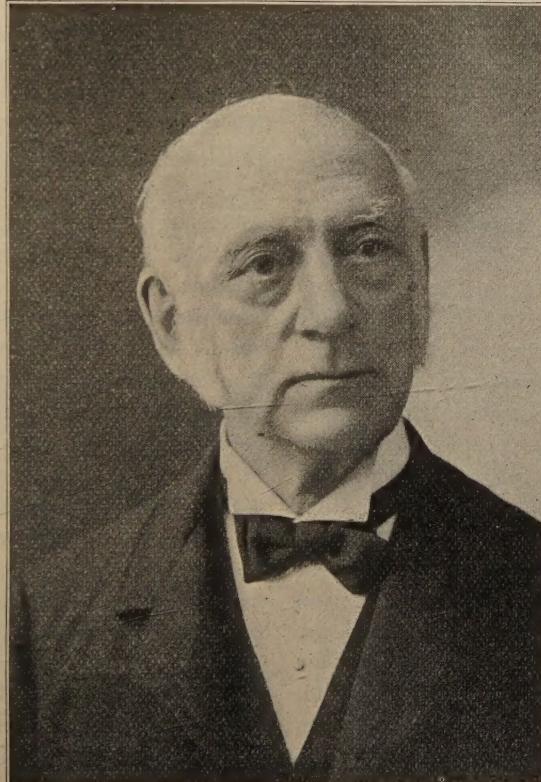
mission, we are enabled to reproduce. As the author of the great Anglo-Japanese dictionary, and, still more, the principal translator of the Old and New Testaments, he is worthy of double honor.

It is peculiarly fitting that at this marvelous moment in the history of Japan her Emperor should honor himself in honoring this man of God, who has done so much for the empire over which he rules. "No single person," the editor of the *Japan Mail* remarked when he left Japan, "has done so much to bring foreigners and Japanese into close intercourse. His dictionary was the first work that gave access to the language of the country, and remains to this day the best available interpreter of that language." But if this is true of a dictionary, what shall be said of the worth to Japan of the oracles of God.

The following is the letter from the Japanese Minister:

"I have the pleasure to inform you that I have this day telegraphed you as follows:

"It is my pleasure and duty to announce to you, on the anniversary of your ninetieth birthday, that His Majesty the Emperor has been pleased to confer upon you the Third Class of the Imperial Order of the Rising Sun, in recognition of the valuable services you rendered to Japan while you lived there, by making important contribution to the advancement of the English education among our people, and also



DR. JAMES C. HEPBURN

the friendly interest you bore since then, continually exhibited in the progress of the empire. I also desire to take this opportunity to express on my own behalf the most sincere congratulations upon this happy occasion.

"K. TAKAHIRA.

"I shall forward the decoration as soon as it arrives.

K. TAKAHIRA."

The American Bible Society, which is not far from its own ninetieth birthday, adds its congratulations to this veteran Bible translator.

THE following table exhibits the receipts for February, 1905, and for the eleven months from April 1, 1904, to February 28, 1905, as compared with the corresponding periods for the preceding fiscal year:

	Feb., 1904	Feb., 1905
Gifts from Auxiliaries.....	\$4,118 12	\$1,812 92
Legacies	4,459 97	23 00
Church Collections.....	2,702 55	1,146 75
Gifts from Individuals.....	9,800 19	6,569 55
	\$21,080 83	\$9,552 22
	April 1, 1903, to Feb. 29, 1904	April 1, 1904, to Feb. 28, 1905
Gifts from Auxiliaries.....	\$15,998 06	\$18,828 92
Legacies	58,513 60	34,028 95
Church Collections.....	40,692 02	50,275 47
Gifts from Individuals.....	28,335 24	34,227 31
	\$143,478 92	\$182,860 65

Those who are watching the monthly publication of the receipts will be concerned to observe that the receipts for February have fallen off more than fifty per cent., compared with February, 1904, the decrease being chiefly in legacies, but every department being considerably less. The comparison for eleven months with eleven months in the last fiscal year shows a decrease in the aggregate of upward of \$11,000—but here the great bulk of the decrease is in gifts from legacies. The gifts from auxiliaries nearly equaled those of last year, and the church collections and gifts from individuals are considerably in excess. That is to say, although gifts from the living have during the year thus far correspondingly increased, the decrease from legacies more than counterbalances them, and unless during the current month there is a large gain, we will come to the end of the fiscal year, March 31, 1905, distinctly behind where we were at the same time last year.

These facts speak for themselves as to our needs. We can but let them be known, still confident that when their gravity is realized, God will raise us up friends in need, as he has many times before.

THE Rev. Jay C. Goodrich, Agent for the American Bible Society in the Philippines, is in Japan on his way home for his first furlough. He has

been in the service of the Society since 1899, when he went out to Manila by way of London and the Mediterranean. The work of his Agency has developed remarkably under his care. Translations have been made of the Gospels and of portions of the New Testament in the Ilokano, the Visayan de Cebu, the Pampanga, and the Ibanag dialects. The circulation has reached close to 150,000 copies for the year ending December 31, 1904. This, added to the work of the preceding years, will make a total of over 400,000 copies of Scripture portions, New Testaments, and Bibles, which have been circulated in the Philippines under the supervision of this Agency. The Rev. George A. Miller takes charge of the Agency in Mr. Goodrich's absence, leaving Mr. Conant free to carry out the programme for translation work. Mr. Goodrich well says: "Very few even of those here who know facts and figures see the harvest of souls that will be the fruit of the Protestant work in the next decade. The Bible Society must be ready to furnish the Scriptures." Our Agent writes: "Mr. Prautsch [one of his co-laborers] has just returned from a trip with Aglipay through the Ilokano provinces. They sold a large portion of an edition of 20,000 of the Gospels. Mr. Prautsch goes in a few days to the island of Mindoro with Tagalog Gospels and Testaments. This island has been but little explored except on the coast. The means of transportation are expensive. It is the plan to touch at the ports and leave what seed we can. . . . The translation into the Ibanag has been started. The work on the Ilokano revision is being pressed. It has been an endless task, but it will pay. We have had the aid of all the people that are working in the language, especially the members of the Disciples Mission. Mr. Benitez, a young Ilokano who is looking toward the ministry, has been of incalculable aid to me."

THE reports of the Agents of the Society in various foreign countries are now coming in, and we think it will be interesting to our readers to give some extracts from them month by month. They will appear in full in the annual report of the Society which will be published somewhat later. We give this month some extracts from the reports from Japan and Siam.

WE are in receipt of an interesting communication from the State Department at Washington, informing us of the recent destruction by the Greek authorities at Thebes of a considerable number of Bibles printed "in an unauthorized ver-

sion." There has been some newspaper mention of the fact. There is, as is well known, a very intense national feeling against any modern version of the Bible in Greece. About three years ago the attempted distribution in Athens led even to riots. In spite of this fact it is interesting to learn further that

metrical translations in the modern Greek of plays by *Æschylus* and *Aristophanes*, and other masterpieces, have recently been given in the Royal or Municipal Theaters of Athens. It is a curious instance of the power of traditional reverence for a language slowly yielding to modern custom.

FOREIGN DEPARTMENT.

FROM THE ANNUAL REPORT FROM JAPAN.

MR. LOOMIS recounts the story of this wonderful year in Japan :

Since the early part of February the one thought which has occupied to a large extent the minds of the whole nation has been the war with Russia. Attempts have been made by some of the Japanese to prove that this is a war between Christianity and civilization, and that the Bible upholds injustice and oppression. To some extent this has influenced the minds of ignorant people, but the educated class have not been deceived. On the contrary, the attitude of those at the head of affairs has been most friendly and appreciative. The present head of the cabinet, Count Katsura, gave a cordial welcome to the Agent of the Bible Society, and not only thanked him for the work that was being done, but promised to assist in its prosecution. The Minister of War and the Vice-Minister of the Navy, Rear-Admiral Saito, whose letter on the subject was published in the August, 1904, *Record*, said they would forward to the soldiers and sailors any Scriptures that were furnished for that purpose. In acknowledging the receipt of a grant of Scriptures sent to the navy, Rear-Admiral Saito says : "We have the honor of learning that you have sent some Scriptures and tracts to be distributed among the men and officers of our navy, and we beg to offer our profound thanks for your tender sympathy. We will at once have them arranged to be distributed according to your wish."

When the Agent visited the hospitals in Sendai, in December last, the surgeon in charge conducted him through all the wards and introduced him to the patients, and stated the purpose of his visit. Every facility was given for the distribution of the Scriptures, and arrangements made for distinctly religious services. Similar privileges have been given in all the hospitals in Tokyo, as well as in most of the hospitals elsewhere.

At one time it was expected that several Christian workers would be sent to the front, but owing to the difficulty of making special provision for foreigners, as well as the determination of the Japanese Government to keep all their movements and plans concealed from the enemy, both Christian workers and newspaper correspondents were for a long time not allowed to enter the area of military operations.

As the armies advanced and permanent bases were established permission was given, first to occupy Antung, and more recently Yingkow and Dalny. At the former place work has been carried on since Au-



VICE-ADMIRAL M. SAITO,
Vice - Minister Japanese Navy

gust by the representatives of the Young Men's Christian Association, and with gratifying results. The popularity of the work has been such that telegrams were sent from the front by prominent officials requesting that similar work be conducted elsewhere.

Among the various means of contributing to the welfare of the men at the front, and at the same time showing their patriotism, has been the manufacture of "comfort bags," in which were placed a few such articles as were especially needed and often impossible to procure in the course of an active campaign.

A Christian woman, Mrs. Yajima of Tokyo, who is president of the Woman's Christian Temperance Union of Japan, has succeeded in having more than thirty thousand of these gifts made and forwarded to the men in the army and navy. The importance of the work was so far recognized by the War and Navy Departments that arrangements were made for sending and distributing the whole number by the government authorities, and free of charge.

A special feature of these bags was a Gospel and tract in each one, and also a letter of comfort. In acknowledgment of the receipt of the Gospels and tracts Mrs. Yajima writes: "No word at our command is adequate to express our deep sense of your kindness in sending us so many Gospels (30,000), so that we may put a Gospel into each bag; and they have come to be called 'Gospel Bags' instead of Comfort Bags. Encouraged by your contributions we are doing our best in preparing the bags and boxes, with prayer and thanksgiving."

Nothing has equaled in extent and interest that which has been done in the various military and naval hospitals among the sick and wounded soldiers and sailors. Various and thrilling reports have been received, but as one of the workers says, "The best part can never be told;" the eager faces, the gratitude and joy that are so real and apparent, can be realized only by those who have seen it for themselves. It is the universal testimony that no work has given greater pleasure and satisfaction than this of ministering, in even a small degree, to these men whose valor and endurance have astonished the world.

FROM THE ANNUAL REPORT FROM SIAM.

MR. CARRINGTON, our Agent in Siam, reports in part as follows:

Something, though not much, has been done in the line of revision. Your Agent has revised, alone in Siamese, the Romans and the Acts and had them printed, having corrected the proofs himself. In Laos Mark has been revised and printed, and Luke, in Laos, has been revised by Mrs. McGilvary, and printed. We believe Dr. Wilson's version of Isaiah in the same language is in the hands of the committee for revision.

On account of the pressure of so much other work it has been impossible to complete the translation of Isaiah from the original into Siamese. The Rev. Mr. Dodd has translated I. and II. Timothy and Titus into Laos, and Mark in Laos, originally translated by the Rev. Mr. Irwin, has been revised. All these have been printed during the year.

There have been covered for the work 18,994 Portions in paper, and in limp cloth 56, and 53 Testaments bound in boards. This indicates that the demand for large books in boards is still very small.

After long experience, we find it would be very unwise to reduce the size of Siamese Bibles by using smaller types. So, on account of bulk, we bind the Bible into four volumes, the Old Testament in three, and the New into one. The binding of these four volumes is in fairly good cloth. Boards cost \$1.11, gold; cheaper binding would be too frail. During the year 40,231 Portions have been printed, containing 1,289,918 pages, for the enlightenment of these people in the theme of salvation as set forth in the Bible—the only way of salvation. This is 36 Portions less than the number of books sold during the twelve months, as reported, and 91 less than the circulation, so in our printing we have hardly kept up with the distribution. These Siamese Scriptures were printed on the native presses, as the mission press had been closed for more than a year, and the Laos Scriptures, as formerly, on the mission press in Cheung Mai. The editorial work and proofreading was of no additional cost to the Bible Society, as I do this in the Siamese, and the missionaries very kindly do it in the Laos.

Who can tell how much this is doing toward enriching and fixing these languages, and, above all, in filling their minds with the truths of grace and their hearts with comfort.

We are glad to remark that the circulation, as reported in 1904, is larger in sales and in total distribution than in the showing of any previous year, the total sales being 40,267, and the donations 55—in all 40,322. With the present staff of laborers I do not see how we can exceed this number; still, we will work on, doing what we can. In this five languages are represented—the Siamese, 31,547; the Chinese, 5,496, Malay, 53, Tamil, 4, and English, 16 volumes. These books have gone into all sorts of places—Christian homes, Christian schools, public schools, markets, railroad cars, boats, steamers, streets, alleys, opium dens, gambling houses and worse places, temples, and the homes of the people, canals, along the rivers, villages, towns, and cities. It will be interesting to know that the Society's workers have carried the Scriptures during the year to some twenty towns and cities whose inhabitants number from 1,000 to 20,000, and in Bangkok, estimated to contain 500,000 souls.

These books have been sold to believers and unbelievers. Many women and children have purchased them. Very rarely have we seen evidence of their destruction; quite often have we been told by people that they possess our books. At any rate, we cheerfully, hopefully, prayerfully and with faith, labor on, knowing that the Master of the harvest will garner the rich, ripe grain, and his gracious pleasure as to the time should be our humble joy.

Among the men who bear the heat and burden of the day and the toil are the Society's colporteurs. These men, in number, have averaged about six for

the year. Their total sales were 18,367, an average of about 2,822 to each man. The largest sales by one man were made by Nai Choom, our touring colporteur, who disposed of 10,210. We look longingly to the time when we can put more men into this touring. One of these men accompanied your Agent on his distant tour to Singora and sold there nearly a thousand books. We also went together on trips to Potoram, Prapatom, Pax Nam, and Ayuthia.

The pay of these men is \$5.58, gold, a month to



BUDDHIST IDOLS AT AYUTHIA, SIAM

each. No one can say they are laboring for worldly gain; no one can call out to them, "rice Christians." This is poor pay. Our touring man fares a little better, as in his case we conform to the custom of allowing him his rice too.

We would not do justice to the Society, to our report, or to ourselves, if we did not give at least a brief account of our Siamese colporteur, Nai Choo, who died this year. This man was known as Sameean, or Sameean Choo. He first came to my

notice as a language teacher of a missionary when I was a missionary in the American Presbyterian Mission at Ayuthia. The missionary returned to the United States, and again this man came to my notice in the sad plight of an old sore on one of his feet, and, still worse, he was addicted to the use of opium. I did what I could for him, and soon his foot was healed. By giving him laudanum in reduced doses he was in time cured of the opium habit. He attended our religious services, became a believer in the Christian doctrines, and then a Christian. So then I baptized him. This was some thirty years ago. Afterward I returned to the United States on account of Mrs. Carrington's poor health. Fifteen years passed by and then we returned to Siam in the service of the Bible Society. On a Bible tour to Ayuthia I inquired after Sameean Choo, and was told that he had died. On a later tour to Saraburee we found this man at that city still alive. Subsequently he visited us at Bangkok and was employed as a colporteur. He served the Society some twelve years. Last year his health began to fail visibly, but he toiled on up to within a few days of his "departure." One day he said to me, "It would be good to go and be at rest." And again he said, "I suppose I must go and be his servant." I tried to keep him — made coffee for him with my own hands, and carried soup to him, but his time had come to enter into his future reward. A native acquaintance and I carried his form down from the upper room whence his spirit had taken its flight, and placed him in his coffin of teak wood. We laid him away in Christian burial against the sure resurrection day. A unique figure has ceased to toil on the streets of this great city. Oh! how I miss him. Our loss is his gain. When people ask me where he is, I tell them that he has gone to heaven.

THE BIBLE FOR THE BLIND IN ADANA.

PREPARATIONS have been made for producing Scriptures for the blind in Armenian and Armenian-Turkish, in Turkey. One of the missionaries for the blind is Miss Harriet E. Wallis, a volunteer English missionary at Adana. She has just written that the work in Adana among the blind grows apace. She says: "I really do not know how to meet all the claims these poor people make, with our medical work on hand, but I feel it a great privilege to help them in any way possible, and my heart is full of thankfulness to God for what I see of the way he has worked in their midst. They prize having portions of Scripture to read. I shall soon have loaned the last copy of those you sent. Several are doing what they can in teaching others to read. It has been quite a stimulus to some who never dreamed of being able to learn. One woman reads quite easily after



GROUP OF BLIND PEOPLE IN ADANA

our months. Now some of these people press me very hard to write you and beg that the whole of the New Testament, according to the last translation, may be prepared. They do not understand the time or cost such a demand involves, but when I speak of expense they only say, 'We know there is enough money to pay for this; besides it is for God's Word, and we must have it.' They are exceedingly anxious

for the book of Acts, and also another Gospel. Two men who came to talk with me yesterday said if they could get more Scriptures it would be an answer to prayer that has continued for some years past. Of their own accord they are making a collection of very small amounts, which they wish me to forward as their contribution for the printing, and to show you their real hunger for the Bible."

THE FIRST PRIZE ESSAY.

WITH the present number of the *Record*, by the kind permission of the Bible Teachers Training School, we begin the publication of the first prize essay (referred to in last month's *Record*) on "Roman Catholic and Protestant Versions of the Bible," by the Rev. William Thomas Whitley, M.A., LL.M., LL.D., a Baptist clergyman of Preston, England. This essay is much too long for a single number of the *Record*, but we shall continue it from month to month until it is finished. The present edition does not contain the appendices, which include the notes in support of Mr. Whitley's statements, to which he refers in the published pamphlets by numbers running up to 228. These numbers we have, of course, omitted, and the notes to which they refer will doubtless add very much to the value of the essay, enabling scholars to test many points as to which there is room for difference of critical judgment. There is also a valuable series of diagrams which we must omit. What is published, however, will be found of the greatest interest and value. It is evident that the essayist has a thorough command of the sources of knowledge and has handled his material with admirable precision and effect, many paragraphs in his essay bearing evidence of wide reading

and a disciplined judgment, and the whole is in a style so perspicuous that "he who runs may read."

The section on the Vulgate, and especially that on Catholic versions in England, appears to us of special value. Doubtless there are points as to which questions will be raised, but we are sure that our readers will be glad to have the essay itself before them even without the notes.

CATHOLIC AND PROTESTANT VERSIONS OF THE BIBLE.

Two editions of the Bible invite our attention. The one is set forth as being "translated from the Latin Vulgate; diligently compared with the Hebrew, Greek, and other editions, in divers languages." It was published with the approbation of Cardinal Gibbons of Baltimore, in 1899. The other professes to be "translated out of the original tongues," and to be authorized by the American Committee of Revision, 1901.

Comparing the tables of contents, where differing titles often indicate the same book, the 1901 volume is the shorter. It omits Tobias, Judith, several chapters of Esther, Wisdom, Ecclesiasticus, Baruch, more than two chapters of Daniel, and two books of the Maccabees; nor is there any word in the volume that hints at the existence of these portions. They form an integral part of the other volume, where the chief ref-

erences to any shorter edition are in notes, which state that Jerome detached the extra chapters of Esther and Daniel from the place they occupied in the ancient Greek and Latin Bibles, and placed them at the end.

These notes, and the reference on the title-page to the Latin Vulgate, oblige us to take into account a magnificent folio edition of the Bible in Latin, published in 1592 at Rome. Prefixed to this is the express papal authorization of the book as the standard Bible for the Catholic Church. This contains at the end in smaller type three additions: the Prayer of Manasses, 3 Esdras, 4 Esdras. A note to the reader explains not so much their presence here as their absence from the body of the work; and attention is drawn to the absence of all notes from the text generally.

Our subject will be treated in four parts:

1. The Authentic Version of God's words as authorized by the Church of Rome.

2. Catholic Versions in English.

3. The Protestant Version of 1901.

4. Comparison of the Versions.

I.

THE VERSION AUTHORIZED BY THE CHURCH OF ROME.

The Scriptures in the oldest form known to us are written in Hebrew, Aramaic, and Greek, and are grouped in two great collections called the Old Testament and the New Testament. Ancient copies of the

whole or part of the Old Testament have come to us from Jews in various parts of the world, and from their rivals, the Samaritans. Still more ancient copies of the New Testament may be seen in Rome, Saint Petersburg, London, Paris, and elsewhere. As Christianity spread, the Scriptures were translated into other languages, notably Syriac, Latin, and Egyptian; and many ancient copies of these versions are available.

Before long questions arose as to what books ought to be included in either the Old Testament or the New. The books of the New Testament read publicly at Rome about the year 200 were fewer than Protes-

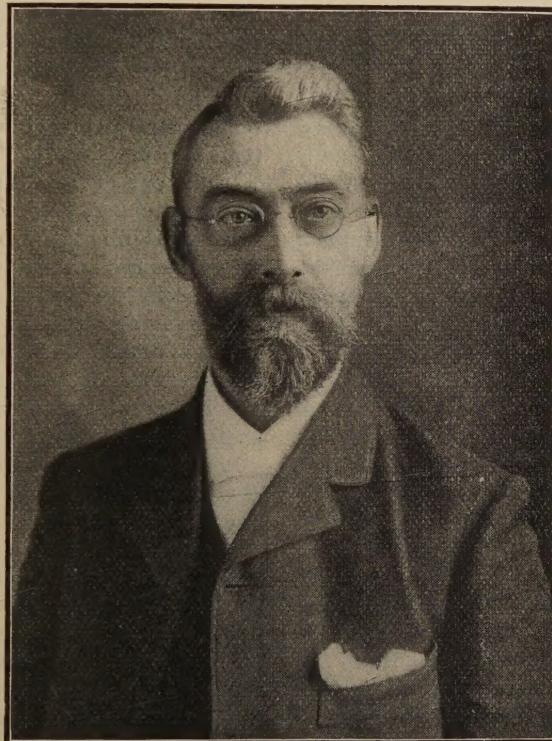
tants and Catholics now use; and one book was read which all now reject, though some opposed its public use. The books of the Old Testament read in and near Palestine at that time were those of our Protestant collection, but the New Testament collection was not quite so large as it is at present. Those in North Africa were in the New Testament also not so numerous as in our present list. Moreover, there was nothing to hinder any copyist retranslating these books, or blending, adding to, or shortening their contents; there was nothing to hinder a scholar putting out an entire new version of the Scriptures. In Africa, Spain, Britain, France, and Italy, the Latin copies went through these varied experiences, and in the forty or more surviving examples of these early anonymous attempts it is easy to see the truth of the complaint, "There are almost as many versions as manuscripts."

At length Damasus, Bishop of Rome, commissioned a monk from Dalmatia, named Jerome, to revise the old Latin versions of the Psalms and Gospels. Jerome had traveled widely and studied deeply, and so was both the best scholar of the day, and sufficiently a man of the world to recognize the delicacy of the task offered him.

He began with the Psalms, which were needed in daily song. The Latin versions had been made, not from the Hebrew direct, but from a famous Greek version known as the

Septuagint; he revised the Latin with the aid of current copies of the Greek, and Damasus at once introduced the revision into his cathedral at Rome. In 384 he finished the Gospels; but, as his patron died that year, he hurried over the rest of the New Testament and returned to the East.

At Cæsarea he found a critical edition of the Greek Bible made one hundred and fifty years earlier by Origen, one of the great scholars of the church; from it he revised his Psalter again. Then he worked fourteen years at translating the Old Testament from the original Hebrew, to which the work of Origen had introduced him. Much discussion was aroused by the



THE REV. WM. THOMAS WHITLEY, M.A., LL.M., LL.D.,
Preston, England

appearance of this new version. However, it gradually made its way in the West on its own merits, though it was not until nine centuries later that it wholly displaced the older versions. The New Testament portion was accepted much earlier than the Old Testament, owing to the fact that the latter work was done on far more radical principles.

Jerome deliberately raised and discussed the important question, What books shall we read? In the New Testament he used exactly our twenty-seven. In the Old Testament he took his stand on the list of the Jews, and at first refused to go beyond it. Although the Protestant Old Testament arranges, divides, and names the books differently, it contains exactly those books advised by Jerome, as employed by the Jews of Palestine, including our Lord himself. Most of the other books then read by Christians, and intermixed with these, Jerome declined to revise. He stigmatized them as "Apocrypha," a name previously given by the Jews to forgeries. This word is now used mainly in the sense given it in Jerome—to signify books once claimed as parts of the Bible, but disallowed. Catholics apply it to such as 3 and 4 Esdras, 3 and 4 Maccabees, and Enoch. Protestants apply it to a wider circle, including what Catholics term the "Deutero-canonical books of the Old Testament," namely, those neglected by Jerome.

In the West Jerome was opposed by his friend Augustine, who sat in a council of African bishops which drew up for the Old Testament a longer list of books. They decided that besides reading on anniversary days accounts of the martyrdoms of saints, churches might read in public only canonical Scripture. This included the Wisdom of Solomon, Ecclesiasticus or the Wisdom of Joshua, Tobias, Judith, two books of Maccabees, and editions of Jeremiah, Daniel, and Esther longer than those used by the Jews. Twelve years later the Bishop of Rome was asked by the Bishop of Toulouse what was the best list of Old Testament books, and after long delay Innocent sent one agreeing in contents with the African list.

By degrees the principal churches of Britain, France, and Italy fell into line, and, regardless of Jerome's opinion, scribes simply copied the unrevised versions, and went on mixing at their pleasure the older and the newer versions. Thus, about the year 600, Gregory the Great found older and newer versions alike in use at Rome, and did not object. All he did was to try to limit the use of that very Psalter which his predecessor had ordered and adopted to the daily song, replacing it in the written Bibles by the second revision that Jerome had made, but ignoring the third, made from the Hebrew. And strange to say, his own church resisted even this change.

There are curious instances of this transition in England. The Irish monks at Lindisfarne used the older, or Roman Psalter, the Italian monks at Canterbury brought the newer, the Gallican. Later on,

Abbot Ceolfrid of Wearmouth obtained from Rome three copies of the whole Bible in the new version, and one in the old. He made a fresh copy of the new version in the most magnificent style, and sent it to the Pope in 715. Bede used both versions, his exposition of Habakkuk being based on the older. But by degrees the newer prevailed, though with some mixture, and the surviving Latin copies made in England are almost entirely of Jerome's revision.

Not long afterward the German king, Charles the Great, desired a simple, standard, modernized Latin text. His counselor, Alcuin, sent over to his native York and obtained several manuscripts of Jerome's version. By Christmas, 801, he gave Charles the first copy, and from his abbey at Tours rapidly multiplied others. But the demand was so great that another revision and older unrevised manuscripts were also pressed into service. So with no control, no copyright, no printing, every scribe did as he liked; the text degenerated again, versions intermingled, contents varied.

In the age of the Crusades, revisions of the Latin text were undertaken by Lanfranc of Canterbury, by Stephen Harding of Dorchester, who made use of Greek manuscripts and had the help of Jewish advisers, and by Cardinal Maniacoria, with the result of even greater variations. The contents of manuscripts varied in details, the epistles to the Hebrews and the Laodiceans, with Baruch, 3 and 4 Maccabees, and the Prayer of Manasses being sometimes inserted, sometimes omitted.

Roger Bacon revived Bible study in the thirteenth century, and three important corporations undertook to prepare lists of corrections needed in the ordinary Latin text—the Dominicans, the Franciscans, and the theologians at the University of Paris, headed by Stephen Langton, who made our modern chapter divisions.

For some time attention was diverted from the subject by the quarrels between Popes and Councils. But in 1439 a council assembled at Florence with delegates even from the Eastern Church. This formally announced: "We define the holy apostolic see and the Roman pontiff to have primacy over the whole earth, and the Roman pontiff to be himself . . . head of the whole church, and father and teacher of all Christians." The Eastern patriarchs and the French disagreed, but Eugenius IV soon rallied nearly all the West under him. Clothed with this plenary authority, he issued a Bull on the subject of the Bible, in which he neglected all distinctions between canonical books and those for private reading only, declaring that all the books specified—those of the African list—were inspired by the same Holy Spirit. He was succeeded by three or four scholarly Popes, who recognized the Latin text as faulty; and Nicholas V ordered a fresh version of the New Testament to be made.

The invention of printing soon raised the old questions in a more acute form. Sixtus IV was quick to favor a new edition of the Latin Bible. Cardinal Ximenes of Alcala (*Latin, Complutum*) in Spain, under the patronage of Leo X, prepared a magnificent edition of the Bible known as the Complutensian Polyglot. This work contained (a) the Hebrew text of the Old Testament, with Aramaic portions, (b) the Targum of Onkelos to the Pentateuch, (c) the Septuagint Greek text of the Old Testament, (d) the Vulgate, and (e) the Greek text of the New Testament, in addition to which the Targum and the Septuagint were accompanied by literal Latin translations. By the time it was ready, however, a revolt against papal authority arose, and the Pope hesitated to sanction the work he had forwarded. But it became clear that others would publish without waiting for his leave. Hebrew Testaments were put forth by Jews and Christians. Erasmus dedicated to Leo a hastily edited Greek Testament with a new Latin paraphrase. So in 1520 he formally approved the publication of the "Complutensian Polyglot."

In that same year Karlstadt, the head of the university at Wittenberg, published a thorough treatise on the canon, giving the history of the disputed books, and advising a reconsideration of the question of contents. The scholars of Zurich published the first modern language version, taking Karlstadt's advice and putting the disputed books together under Jerome's title, "Apocrypha." This was the first appearance in the form so familiar to Anglicans. Luther, in turn, went further, and separated from the New Testament James, Jude, Hebrews, and Revelation, putting them in a fourth group, without a collective title.

Long before these disturbances arose a Dominican friar had been making a new Latin version with the approval of three Popes, which he published at Lyons in 1528, after twenty-five years of work. Soon three more Latin versions appeared, two by Protestants. And thus the printing press repeated and intensified the old evils of many competing Latin versions.

Consequently, when the Emperor Charles V persuaded the Pope to call a Council, among the very first questions considered were those that concerned the Scriptures. And no one can criticize the answers as being hazy. It was decided that all the books specified at Florence were to be received and venerated equally, as God was the author of them all. This leveling up of certain "Deutero-canonical books" or "Apocrypha" was much opposed by some bishops, who were not silenced by the Bull of 1439; but finally it was adopted, and a curse was pronounced on all who refused to acquiesce in the decision. To this day the decree remains an article of faith with Roman Catholics, and was reaffirmed at the Vatican Council.

The canon being settled, the language had to be chosen. The original languages were discussed, but

it was thought that to adopt these alone as standards would place priests and theologians at the mercy of Hebrew and Greek scholars. Inasmuch, however, as Latin had been common to all scholars of the West for a millennium, this was taken as a convenient medium; but the decree does not depreciate the original texts, either explicitly or by implication. Careless Catholics and polemical Protestants often go astray at this point.

Next arose the question of the particular version in Latin. Several had recently been ordered or approved by Popes, but other innovations were shocking the Roman world, so the majority adhered to precedent. The decree finally ran that the old and common version (*vulgata editio*) which, by the long usage of so many ages, has been approved in the church itself, is to be held as authentic in public lectures, disputations, preachings, and expositions." But the bishops deliberately refused to make this an article of faith, treating it only as a matter of discipline subject to revocation. Hitherto, however, it has not been changed, and in 1870 was expressly ratified.

In the same decree it was declared unlawful "for any one to print or cause to be printed any books whatever on sacred matters without the name of the author; nor to sell them in future, or even to keep them by them, unless they shall have been first examined and approved by the ordinary."

The next point was to get a standard edition of this chosen version, and a committee of six was appointed to publish it before the Council rose. But unexpected delays occurred, the emperor wrote to express his amazement that fifty-three men of no particular scholarship should so summarily settle intricate questions, the Pope ordered the committee not to act hastily, and political disturbances caused the premature dispersal of the Council. New committees were presently appointed at Rome. Meantime many printers were at work, and the theologians of Louvain put out two editions based on good material collected by Estienne of Paris, and corrected by reference to the originals.

At length one of the Roman scholars became Pope, as Sixtus V. He soon published a fine edition of the Greek Bible; then one of the Old Latin, a mosaic of quotations from the early Latin writers; and in 1590 completed his work by a three-volume edition of the common Latin version, printed from early copies carefully corrected by quotations. He prefaced it by a Bull approving it by his apostolic authority transmitted from the Lord, and announcing that this was to be used "as true, legitimate, authentic, and undoubted in all public and private debates, readings, preachings, and explanations; and that any one who ventured to change it without papal authority would incur the wrath of God Almighty and of the blessed apostles Peter and Paul." He reserved copyright for ten years, and ordered that after this period all future editions

should be conformed to it, all existing copies—even missals and breviaries—should be corrected by it and should be officially certified by inquisitor or bishop. He forbade any marginal notes, whether of various readings or of explanation.

This might seem final; but Sixtus died that year, leaving behind the revisers whose work he had personally corrected, including the famous Jesuit cardinal, Bellarmine, whom he had offended by the suppression of one of his books. The next Pope died in ten days; his successor was induced to disown this legitimate and authorized version. And though he too died soon, and the next within a few months, Bellarmine was appointed to buy up this official edition and issue another. Clement VIII appointed Cardinal Allen, of Oxford and Douay, together with an Italian prelate, to revise the text of his predecessor. Allen had studied the principles of textual criticism, as is shown in the preface to the Rheims Testament. Instead of relying chiefly on early quotations, he referred to the original languages. This resulted in more than three thousand alterations from the text of Sixtus—whole passages being omitted or introduced, and the verses being divided differently. Bellarmine, however, saved appearances by saying in the preface that Sixtus himself had intended to do this, owing to the misprints and other errors. This second edition had a new Bull by Clement, which specified among other things that—as before—no word of the text might be altered, that no various readings might be registered in the margin, and that all copies were to be conformed to it.

Now, so far, the saving clause of Sixtus would cover this proceeding, for this edition was “under papal authority”; but it proved to have more than

two hundred misprints of its own. Moreover, while the edition of 1590 had rigidly excluded all books but those decreed by the Council of Trent, and had eschewed all apparatus whatever, the edition of 1592 added in smaller type the Prayer of Manasses and two books of Esdras, explaining in the preface the reason why this was done. The third edition, in 1593, went further, and gave the prologues of Jerome, an index of quotations in the New Testament from the Old, a table of interpretation of names, and a general index to the contents of the Bible. And while it indeed corrected some of the printer’s errors, Kaulen declares that it “left a larger number uncorrected, and added new mistakes of its own.” In 1598 a fourth edition appeared, of handy size, and with all the above features, only the extra books were now printed in the same size type as the canonical. It was also furnished with three tables of corrections to the editions of 1592, 1593, and 1598, which, however, are most inadequate. This was the last edition before the monopoly of publication was surrendered. All four editions were attributed to Sixtus, not to Clement.

Since this last standard edition of an authentic version of a fixed canon in a chosen language, Rome has taken no further official steps in the matter. Two critical editions of Jerome’s own translation, freed as far as possible from later corruptions, have indeed been published by Catholics, but they do not profess to be the Authentic Version adopted by the church. Vercellone at Rome collected and published various readings, but did not incorporate them in his reprint of 1861, which gives the standard text. Modern critical editions by Protestants like Corssen or Wordsworth and White are not yet completed.

[To be continued next month.]

DOMESTIC DEPARTMENT.

A KENTUCKY COLPORTEUR.

THE Society makes frequent grants of books, sometimes at one-half rates and sometimes without charge, to earnest men who do good work in distributing. The following letter recounts the experiences of such an independent colporteur in Kentucky:

I have received bill of small lot of books shipped me, as the remainder due me on half-price grant made me by the Board at the [September, 1903, meeting. Spring is opening, and, as I want to do some active work in colportage this season, I hereby ask you to make me another half-price grant—me to pay half price, cash with order, as usual, and ask that you will make it as large as the grant of September, 1903, namely, \$80, I to pay you \$40.

I hereby submit carefully compiled statistics of my work since September, 1903: Number of miles trav-

eled, 2,157; families visited, 2,126; destitute families supplied, 163; days’ service, 155. Days’ service represent mainly whole days, but in some cases bad weather, running out of books, or other causes, kept me from putting in full days.

These statistics are the daily account of my work, and are compiled with great care. The number of destitute families supplied, as a general rule, in my report are those supplied with Bibles or large-print Testaments. Many others get Testaments or Portions, but your rule has always been to report those only supplied with a Bible or, in some cases, with large-print Testaments. Many young men and women, boys and girls, hired hands on farms and in factories, get their first copy of Scriptures of me, and I am certain that I have supplied many households and individuals who would never own a Bible if it were not for my work. Under the present plan of work I am still compelled to leave quite a number of families without a Bible.

Many of the people here are very poor, many not having a cent of money in their possession when I come to them. Many times, too, the man is away from home and has all the money with him; many times he has but a pittance. As I have written you before, many families do not average \$25 cash in the course of a year. They live, many of them, in log cabins, and often are renters of very poor land. They go to the stores with small articles of produce and exchange them for the necessities of life—no cash in the deal.

A great many of the parents are illiterate, or very nearly so; but there are many bright and talented children among them who are getting an education in the free schools. The Bible should be placed in their hands, and they very often hunt up their nickels and dimes to buy them a Testament or cheap Bible. There is no way of reaching these people equal to house-to-house colportage.

Among some of the roughest families there are many persons who would read the Bible with care if a Bible colporteur were to come to them and enable them to buy a book at moderate price. There are many wicked and careless men who have wives and children who would profit by having a copy of the Scriptures. In this rough, hilly country, where towns are scarce, there are many who never see a Bible offered for sale except by some one handling the books of the American Bible Society. Many Bible sellers take orders for future delivery, but it doesn't pay to make a delivery trip for cheap Bibles. I carry my books with me, and deliver as I go.

Pages could be written on the importance of colportage work, but I must not make my letter too long.

I have given away quite a large number of books. There is scarcely a day I travel but what I give some away.

THE BIBLE IN CONVERSION.

AMONG the many letters received from ministers recently, the following may be cited as showing the effect of the Bible in the conversion of the soul: "I have always given a large part of the credit of my conversion, and thereby life work, to the ownership and reading of a thirty-cent Bible from your Society, which was left at my home by two men, neighbors of mine, who were soliciting funds and at the same time taking the names of those who did not have a Bible. I was on the frontier, young, with a young wife, and we were poor. Having few other books, the new Bible which came to my address was read and marked from lid to lid. It was that Bible more than any one thing that led me to repentance and to Christ. I led my first class meeting and preached my first sermon from it. I am closing my fiftieth year on this charge and my nineteenth year in the pastorate."

PIQUA FEMALE BIBLE SOCIETY

THE annual meeting of the Piqua Female Bible Society was held on Sunday evening, March 5, in the Presbyterian Church of Piqua, O. The ministers of the community conducted the services, and the Rev. Dr. J. T. Black, pastor of the church, preached on the work of the Piqua Bible Society and the American Bible Society. It was the eighty-seventh annual meeting of this auxiliary, and the report of its depository, Miss Louise W. Jones; its treasurer, Miss Martha J. Smith, and its corresponding secretary, Mrs. Libbie Baines Robison, all indicate the vigor and faithfulness with which its work has been conducted. It is bringing forth fruit in old age.

The president of the society, Mrs. Jane W. Jones, delivered her address, which dwelt upon the many phases both of the local and the general work of the society.

The business meeting of the society followed on Monday, and included among other items an appropriation of \$290 as a donation to the American Bible Society. We cannot express too emphatically our appreciation of the faithful and loyal support of this society.

THE BIBLE IN KANSAS.

THE Kansas Supreme Court has rendered a decision which in effect declares that the Bible may be read in the public schools of the State. It is customary to read the Bible or repeat the Lord's Prayer as an opening exercise in nearly every Kansas school. A boy was suspended for refusing to attend this opening exercise. The Supreme Court says:

"A public-school teacher who, for the purpose of quieting the pupils and preparing them for their regular studies, repeats the Lord's Prayer and the twenty-third psalm as a morning exercise, without comment or remark, in which none of the pupils is required to participate, is not conducting a form of religious worship or teaching sectarian or religious doctrines."

BIBLE SOCIETY RECORD.

NEW YORK, April, 1905.

AMERICAN BIBLE SOCIETY.

THE stated meeting of the Board of Managers of the American Bible Society was held at the Bible House Thursday, March 2, 1905, Mr. Taft, Vice-President of the Society, in the chair.

The Rev. Dr. Ingersoll read the first chapter of the Gospel of John and offered prayer.

Among other items of business were the following:

It was announced to the Board that Mr. Ralph Voorhees, of Clinton, N. J., had made a donation of \$100,000 to the Society which was subject, however, to an annuity payment during the lifetime of the donor and his wife. This donation was accepted, and the execution of a bond to provide for the payment of the annuities proposed was approved, and the following resolution was adopted:

"Resolved, That the Secretaries are directed to state to Mr. Ralph Voorhees the high appreciation of the Board for his liberal and continued contribution to the Society's treasury, and to inform him that his recent gift of \$100,000 will be invested."

The death of Mr. Annis Merrill, president of the California Bible Society, and one of the Vice-Presidents of this Society, was announced, and a committee was appointed to prepare a minute on the death of Mr. Merrill.

Col. A. B. Ketchum, a newly elected member of the Board, was presented to the Board of Managers and received the greetings of his fellow members.

The Agencies Committee reported to the Board further communications from Mr. Bowen, in charge of the Levant Agency, and from the State Department at Washington concerning the action of the Turkish Government in reference to colportage.

Communications were reported from the Society's Agents in the Philippines, Korea, China, Japan, Mexico, Central America, Cuba, and Puerto Rico.

The Board appointed the following persons as the American Bible Society's Committee in Japan for the ensuing year: Rev. J. Soper, D. D.; Rev. D. C. Greene, D. D.; Rev. J. L. Dearing, D. D.; Prof. M. W. Wyckoff; Prof. J. C. Ballagh; Rt. Rev. W. Audry, D. D.; Rev. B. Chappell, and Mr. George Braithwaite.

A grant of 400 Sheetswa Testaments (\$760) was made to the Rev. E. H. Richards, Methodist Episcopal Mission, Inhambane, East Africa. A grant of \$50, together with the collections taken in the Methodist Episcopal Churches in Finland, Russia, was made to these churches for the year ending March 31, 1906. Grants of Scriptures were made to forty-three persons and institutions in the domestic field, amounting in all to \$369.13.

The Secretaries reported the following consignment to Foreign Agencies, during the month of February under previous appropriations:

To the Mexico Agency, 1,508 volumes, value \$588.41.

The issues from the Bible House during the month of February were 51,279 volumes.

MEMORIAL MINUTE.

THE Board of Managers are again called on to record the death of one of its officers, the Hon. Annis Merrill, LL.D., for many years a Vice-President of the America Bible Society, and for nearly forty years president of the California Bible Society. Mr. Merrill was born in Hardwick, Mass., September 9, 1810, being at the time of his death, February 2d, in his ninety-fifth year. He was identified with religious and educational enterprises all his life, being closely connected with several higher institutions of learning—in one of them as Professor of the Classics and of Political Economy, and for nearly forty years was the honored president of the Board of Trustees of the University of the Pacific, to which he had given more than \$50,000, in addition to other benefactions. These labors were in addition to his professional activity as a lawyer. At the Bar he attained great eminence, being known for his rare clearness of mind and soundness of judgment. He was an honored member of the Methodist Episcopal Church in San Francisco, where for thirty years he taught a Bible class which became a feature not only in this church but in the Methodism of the city. The Board puts on record its great sense of the loss sustained in the death of such a tried and honored leader in Christian work, whose service, especially to the California Bible Society, has been of the greatest value. His successor in office as president of the society bears this witness to him: "His memory should be a benediction upon those who remain behind—that better lives may be lived from having known this noble Christian gentleman."

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Members.

Mrs. F. Wolcott Jackson, Newark, N. J.
Prof. David Murray, LL.D., New Brunswick, N. J.
Rev. Nathan Hubbell, New Haven, Conn.
Rev. William L. Moore, New York, N. Y.
Mrs. Willard Ives, Fond du Lac, Wis.
Rev. Charles F. Downs, Millville, N. J.
Rev. Albert C. Turrell, Hillsboro, Ohio.

Rev. Samuel W. Eaton, D.D., Newton Highlands, Mass.
 Mrs. Ann Paley, Beloit, Wis.
 Mrs. Roxana Button, Ridgefield, Ill.
 Mrs. Mary A. Stewart, Topeka, Kan.
 Mrs. Mary A. Coulter, Leanna, Kan.

Summary of 24 Annual Reports of Auxiliary Societies received in February, 1905.

Receipts from sales in twelve months..... \$948 55
 Receipts from collections and donations..... 2,586 62
 Paid American Bible Society on book account.... 1,873 89

Paid American Bible Society on donation account...	\$1,234 96
Expended on their own fields.....	1,981 35
Value of books donated.....	375 58
Value of stock on hand at date.....	2,308 53
Number of these auxiliaries reporting general operations	12
Collecting and distributing agents employed	11
Families visited by them.....	14,132
Families found destitute.....	3,910
Destitute families supplied.....	602
Sunday-school children supplied.....	2,007

RECEIPTS IN FEBRUARY, 1905

LEGACIES.

Danforth, Eliza, late of Binghamton
 N. Y..... \$23 00

**GIFTS FROM INDIVIDUALS AND
 OTHER SOURCES.**

"A," New Rochelle, N. Y.....
 Adams, Mrs. Sarah P., Atlanta, Ga.....
 A Friend, Albany, N. Y.....
 A Friend and Well-wisher.....
 A Friend, Cambridge, Mass.....
 A Friend, Newark, O.....
 Akman, Mrs. W., Atlantic City, N. J.....
 Ainslie, John A. and Wife, Chatfield,
 Minn.....
 Aitkin, Mrs. M. M., Groveland, N. Y.....
 Alden, Louis Mors, Passaic, N. J.....
 Allen, Rev. Arthur H., New Brighton,
 N. Y.....
 Allen, Mrs. R. H., Chatham, N. J.....
 Alton, Anne, New York, N. Y.....
 Ames, Rev. John G., Washington,
 D. C.....
 Andreoli, Mrs. J. M., New York, N. Y.....
 Anonymous.....
 Anonymous.....
 Anonymous.....
 Anonymous (Bibles for Japan Hos-
 pital).....
 Anonymous, Erie, Pa.....
 Anonymous, New Haven, Conn.....
 Anonymous, New York, N. Y.....
 Anonymous, Springfield, Mass.....
 Aphorn, Rev. Rufus, Nottingham, O
 Armington, Mrs. Kate, Blairsville, Pa.....
 Armstrong, T. M., Pittsburgh, Pa.....
 Ashenhurst, Rev. J. O., Simnasho,
 Ore.....
 Atkinson, Louisa D., Baltimore, Md.
 "B,".....
 Bacon, M. L., Tarrytown, N. Y.....
 Bahret, C. F., Poughkeepsie, N. Y.....
 Bailey, Mrs. W. E., Morristown, N. J.....
 Baird, W. T., Kirksville, Mo.....
 Baker, Mrs. Ann E., Martins Creek,
 Pa.....
 Baker, Mrs. S. R., Plainfield, N. H.....
 Baldwin, Simeon E., New Haven,
 Conn.....
 Barker, William E., Albion, N. Y.....
 Bartles, J. P., Flemington, N. J.....
 Bascom, J. Bissell, Durham, N. Y.....
 Baum, William M., Jr., Canajoharie,
 N. Y.....
 Beatty, L. B., Pittsburgh, Pa.....
 Beebe, Rev. and Mrs. C. H., Port By-
 ron, N. Y.....
 Beemer, Mrs. James G., Yonkers, N. Y.....
 Bell, W. D., Pittsburgh, Pa.....
 Beller, Wm. F., New York, N. Y.....
 Bent, Mr. and Mrs. H. A., Ogleby, Ill.....
 Bent, T. T., Ogleby, Ill.....
 Best, George H. C., Delphi, Ind.....
 Best, Mrs. H. J., Red Hook, N. Y.....
 Bethard, Jerry, Wrightsville, Ill.....

Bickel, H. W., Pittsburgh, Pa.....	\$5 00	Condit, Jane E., Sunbury, O.....	\$1 00
Birk, Mr. and Mrs. C. W., Mineral City, O.....	2 00	Congregational Y. P. S. C. E., Silver Lake, Minn.....	5 00
Bisbee, Rev. C. G., Arlington, Neb....	5 00	Conner, Mrs. Lucy S., Sudbury, Mass.....	5 00
Blackstone, W. E., Oak Park, Ill....	5 00	Converse, John H., Philadelphia, Pa.....	100 00
Blair, John, Waterbury, Conn.....	1 00	Cooper, Alvin, Jefferson, N. Y.....	2 00
Blodget, S. F., Bridgeport, Conn.....	20 00	Cooper, Rev. J. H., Oxford, O.....	30 00
Bloodgood, H. Cutter, Little Neck, N. Y.....	100 00	Cooper, Rev. Joseph, New Bedford, Mass.....	5 00
Bloodgood, Louise, Monroe, Mich.....	20 00	Cooper, Ruth, New Brunswick, N. J.....	5 00
Boardman, William F. J., Hartford, Conn.....	5 00	Corey, S. B., Newark, N. J.....	5 00
Bodie, N. D., Salsbury, N. C.....	1 00	Cornell, Mrs. Maria, Albany, N. Y.....	35 00
Bodine, Virgin B., Rushville, Ind.....	1 00	Cornell, Mrs. Mariette, Albany, N. Y.....	50 00
Bogart, Myra L., Palenville, N. Y.....	2 00	Cowan, P. D., New York, N. Y.....	5 00
Boven, Geo. E., Bristol, Tenn.....	1 00	Coyle, Harriet L., Washington, D. C.....	5 00
Bowen, Rev. Thomas W., O'Neill, Neb.....	5 00	Crawford, Mrs. Julia A., Cuyerville, N. Y.....	1 00
Boyce, Rev. James, Due West, S. C.....	5 00	Culver, Rev. Andrew, Philadelphia, Pa.....	1 00
Bransford, A. C., Shirley, Va.....	2 00	Cushing, Lawrence B., Newburyport, Mass.....	1 00
Brainerd, Mrs. Cephas, New York, N. Y.....	10 00	Cutter, Caroline M., Belfast, Me.....	5 00
Brewster, The Misses L. F. and J. O., Brookline, Mass.....	10 00	Dahl, Rev. A. L., Mt. Morris, Wis.....	1 00
Brink, B. M., Kingston, N. Y.....	2 00	Dane, John H., Boston, Mass.....	1 00
Brobst, Rev. H. N., Coldwater, O.....	1 00	Day, Mr. and Mrs. George E., New Haven, Conn.....	100 00
Brockmeier, J. H., Freeport, Ill.....	10 00	Dent, Joseph A., Jersey City, N. J.....	5 00
Brooks, Miss B. S., West New Brighton, N. Y.....	1 00	De Jong, Rev. J. O., Zeeland, Mich.....	5 00
Brouwer, Theophilus A., New York, N. Y.....	100 00	De Schweinitz, Paul, Bethlehem, Pa.....	1 35
Brown, Mrs. J. N., Rochester, N. Y.....	2 00	Dilts, Augustus, Flemington, N. J.....	1 00
Brown, Nancy J., Sparta, Ill.....	2 00	Dimock, Mrs. H. M., Moline, Ill.....	3 00
Bruins, W. B., Boydton, Tex.....	10 00	Dixon, Almenzo K., East Orange, N. J.....	5 00
Buchanan, Miss M. A., Honeybrook, Pa.....	15 00	Doris, Rev. W. T., South Manchester, Conn.....	5 00
Buell, Rev. Clarence, Detroit, Mich.....	1 00	Doubleday, Mrs. A. P., Binghamton, N. Y.....	5 00
Buffat, A., Knoxville, Tenn. (For Foreign Heathen Lands).....	50 00	Douglas, Mrs. F. S., Newark, N. J.....	1 00
Bull, Clifton B., Yonkers, N. Y.....	10 00	Dox, Miss R. N., Geneva, N. Y.....	10 00
Bullard, Henry, St. Joseph, Mo.....	5 00	Drury, John B., New Brunswick, N. J.....	10 00
Burton, Catherine, Gansevoort, N. Y.....	1 00	Duncan, Mrs. Janet, New York, N. Y.....	10 00
Butler, Henry S., Blairstown, N. J.....	3 00	Dunham, H. N., New York, N. Y.....	1 00
Byars, J. A., Fon du Lac, Wis.....	1 00	Dunlevy, Rita, New York, N. Y.....	5 00
Byington, Mrs. W. W., Albany, N. Y.....	1 00	Durham, J. E., Philadelphia, Pa.....	1 00
Bryant, Mrs. J. D., Boston, Mass.....	5 00	Dye, Elizabeth A., Ballston Spa, N. Y.....	1 00
Calboun, Mrs. Jane N., Mansfield, O.....	1 00	"E. D.," Chicago, Ill.....	151 00
Camp, Miss C. E., Hartford, Conn.....	25 00	Edgar, Ann W., Rahway, N. J.....	5 00
Camp, Mrs. E. C., Hartford, Conn.....	5 00	Edwards, Alfred L., Athol, N. Y.....	10 00
Carman, S. C., Maine, N. Y.....	3 00	Eisenhauer, Ella, Lebanon, Pa.....	1 00
Carson, J. G., Xenia, O.....	1 40	Elliott, W., St. George, N. Y. (For Gospels in Japan).....	25 00
Carter, Mrs. A., New York, N. Y.....	1 00	Emerson, E. O., Titusville, Pa.....	100 00
"Cash," Harrisburg, Pa.....	150 00	Ensworth, Mrs. Nellie, North Cam- bridge, Mass.....	1 00
Cash, Pittsburgh, Pa.....	100 00	Erving, S. Van R., New York, N. Y.....	10 00
Casper, T. J., Springfield, O.....	1 00	Evans, Miss C. G., New York, N. Y.....	10 00
Chambers, Frank R., New York, N. Y.....	500 00	Ewing, Z. W., Pulaski, Tenn.....	10 00
Chandler, S., Ravenna, Neb.....	5 00	Ferris, F., New York, N. Y.....	1 00
Chapman, Miss M. E., Brooklyn, N. Y.....	5 00	Fielder, F., Dansville, N. Y.....	1 00
Chase, Miss M. E., Hoopa, Cal.....	6 75	Finley, W. W., Washington, D. C.....	2 00
Clark, Mrs. S. C., St. Clairsville, O.....	1 00	Fisher, Horace, Cincinnati, O.....	1 00
Clark, Geo. H., Rochester, N. Y.....	10 00	Foster, Rev. F. M., New York, N. Y.....	5 00
Clarkson, Edward L., Tivoli, N. Y.....	5 00	Foster, T. D., Ottumwa, Ia.....	5 00
Clarkson, Mrs. Matthew, New York, N. Y.....	5 00	Fraser, Alex. W., New York, N. Y.....	10 00
Cleland, Jane T., Topeka, Kas.....	30 00	Friends at Germano, Ohio. (For the Boat for Rev. John Carrington in Siam).....	40 00
Clements, Mrs. John, Schenectady, N. Y.....	1 00	Frow, William B., Aledo, Ill.....	1 00
Cole, W. N., New York, N. Y.....	2 00	Fulerton, Rev. J. R., Hamilton, Ala.....	2 50
Come, Stephen, Chatham Center, N. Y.....	1 00	Furbish, John, Brunswick, Me.....	1 00
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Getchins, A. C., Newark, N. J.	10 00	Latimer, Mrs. C. E., Lake Forest, Ill.	1 00	Penfield, James A., Boston, Mass.	20 00
Gilbert, Mrs. F. P., New Haven, Conn.	20 00	Latimer, J. W., Brooklyn, N. Y.	5 00	People of Diller, Neb.	4 00
Given, James, East Pittsburg, Pa.	5 00	Law, Mrs. Mary J., Canton, Ill.	1 00	Peterson, Mrs. W., New York, N. Y.	5 00
Gould, Helen M., New York, N. Y. (For Work in the West).	500 00	Lee, Herbert A. and Wife, Weiser, Idaho.	1 00	Peiphs, Rev. Philip T., Gansevoort, N. Y.	3 00
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Gurley, A. Louise, Troy, N. Y.	5 00	List, C. J., Mansfield, O.	1 00	Pratt, Rev. Geo. H., Paxton, Mass.	1 00
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Hain, Mr. and Mrs. S. E., Marion, O.	3 00	Littell, Julia B., Newark, N. J.	2 00	Prentice, Mrs. W. S., New York, N. Y.	15 00
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Hale, C. O., Ira, O.	1 00	L. M., New Hampshire.	5 00	Puster, Mrs. Louise, Evansville, Ind.	5 00
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Haley, Cornelia W., Newark, N. J.	1 00	Lord, Mrs. Elizabeth W., Batavia, N. Y.	10 00	Reader of <i>Christian Herald</i>	1 00
Hammond, H. E., Muskegon, Mich.	1 00	Lott, Rev. John S., Brooklyn, N. Y.	25 00	Reeve, L. L. C., Summit, N. J.	2 00
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Harbour, Rev. H. A. and Wife, Nyack, N. Y.	1 00	Ludiow, Henry S., Troy, N. Y.	100 00	Reynolds, Mary E. B., Utica, O.	5 00
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Heldner, Prof. F. W., Naperville, Ill.	1 00	Marvin, E. S., New York, N. Y.	1 00	Saltonstall, Jane, New London, Conn.	2 00
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Holden, James C., New York, N. Y.	1 00	Morris, Mrs. E. W., Black Hall, Conn.	5 00	Sheldon, Henry K., New York, N. Y.	100 00
Holland, H., Westfield, Mass.	25 00	Morrison, R. W. and Lizzie, Evans, Col.	2 00	Shepard, A. W., Brooklyn, N. Y.	2 00
Holmes, Mrs. H. B., Yaphank, N. Y.	1 00	Morse, A. A., Essex, N. Y.	1 00	Shiland, John, Coila, N. Y.	25 00
Holstead, Miss L. E., New York, N. Y.	5 00	Morse, M. E., Greensburg, Pa.	2 00	Stedel, Rev. W. C., Sterling, Ill.	1 00
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Howell, E. O., East Moriches, N. Y.	1 00	Munsell, Mary J., Hartford, Conn.	1 00	Smith, Miss E. T., Philadelphia, Pa.	5 00
Hubbell, Silas P., New York, N. Y.	1 00	Munson, B., Brooklyn, N. Y.	1 00	Smith, Hetty, New Castle, Del.	100 00
Huffman, S. H., Seymour, Ind.	1 00	Murdock, Miss C. H., Dorchester, Mass.	1 00	Smith, Hon. John B., Hildibow, N. H.	25 00
Humphrey, M. A., Philadelphia, Pa.	1 00	Murdoch, Mary, Cedarville, O.	1 00	Smith, William A., New York, N. Y.	20 00
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Hyde, Augustus L., New York, N. Y.	5 00	Newell, Harriette, Pine Bush, N. Y.	80	Southworth, S. E., Deep River, Conn.	1 00
Hyde, Miss E. W., Newton Highlands, Mass.	1 00	Newhall, Chas. L., Southbridge, Mass.	1 60	Spaulding, Dr. F. W. and Wife, Clifton Springs, N. Y.	8 00
Ivison, Mrs. David B., New York, N. Y.	1 00	Oliver, Martha C., Philadelphia, Pa.	1 00	Speeler, Mrs. A. E., Norwich, Conn.	5 00
Ivison, Sara B., New York, N. Y.	25 00	Olmstead, E. S., Ridgefield, Ill.	1 00	Speer, S. R., Kenmauer, Pa.	2 00
Jackson, Mrs. F. W., Newark, N. J.	25 00	Olyphant, R. M.	5 00	Spencer, Miss F. L., Erie, Pa.	5 00
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Keeler, Isaac M., and Lucy Elliot, Fremont, O.	1 00				
Kelly, J. A., Lebanon, Ky.	1 00				
Kendall, John H. and Sister, Tarentum, Pa.	1 00				

Cotulla, Pres. Ch.....	\$7 00
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Leesburg, Pres. Ch.....	6 05
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WEST VIRGINIA.	
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Mississippi Conf., Meth. Ep. Ch.....	23 00
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	\$1,146 75

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Brooklyn, N. Y.....	26 66
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FINANCIAL STATEMENT FOR FEBRUARY, 1905.

RECEIPTS FOR BENEVOLENT ACCOUNT

	Gifts from Auxiliaries	Legacies	Church Collections	Gifts from Individuals	From Sales of Books Donated	Agency Colored People of the South	Sales Reported by Foreign Agents	Returns from Miss'ry and other Soc's	Income from Perpetual Trust Funds	Miscellaneous	Journal Entries	Total Cash
Cash.....	1,812 92	23 00	1,146 75	6,569 55	4 20	323 93	....	....	2,829 78	24 64		\$12,734 77
Journal..	182 50		....	....	....	....	....	....	....	....		\$182 50

RECEIPTS FOR GENERAL ACCOUNTS

From Auxiliaries	69 75	3,918 60		
" The Trade	90 48	1,370 99		
" Salesroom	180 69	1,772 34		
" Rents		5,865 84		
" Income from Available Funds		127 47		
" Income Subject to Life Interest		203 65		
" J. Burr Legacy Income		4 75		
" British and Foreign Bible Society	613 23			
" Exchange Account	6,850 00			
" Fitch Shepard Bible Fund		190 47	7,804 15	13,454 11

RECEIPTS FOR DEPOSITORY ACCOUNT

	Books Issued	Miscellaneous	
Cash.....	.....	.....
Journal.....	8,544 64	3 11	8,547 75

RECEIPTS FOR MANUFACTURING ACCOUNT

	Sales of Waste Material	Job Work	Finished Plates	Repairs to Plates	Books Delivered to Depository	Miscellaneous	
Cash.....	169 36	.....	.....	.....	.....	.....	169 36
<i>Journal</i>		1,744 08	.....	.....	7,691 12	.....	9,435 20

Total Journal Entries..... 25,969 60

Total Cash Receipts..... 26,358 24

Cash Balance from January, 1905. 26,427 06

DISBURSEMENTS FOR BENEVOLENT ACCOUNT

DISBURSEMENTS FOR BENEVOLENT ACCOUNT											
	Field Agents	Bible Society Record	Foreign Agencies	Grants to Missionary and other Societies	Miscel- laneous	Agency Colored People of the South	BIBLES			Journal Entries	Total Cash
							Donated	To Foreign Agencies	To Life Members		
Cash.....	1,096 15	162 28	404 94	300 00	24 25	252 73	...	...	...		\$2,240 35
Journal.....		341 14	6,850 00	...	...	591 86	410 45	588 41	230 00	\$9,011 86	

DISBURSEMENTS FOR GENERAL ACCOUNTS

DISBURSEMENTS FOR GENERAL ACCOUNTS			
Auxiliaries—Value of Books Supplied, etc.....		3,721 74	.....
The Trade— “ “ “ “		851 59	.....
Salesroom.....		1,750 36	164 16
General Salaries and Expenses.....		1,205 55	4,997 13
Bible House Expenses.....			1,988 05
Interest on Life Investment.....			4 00
Books for the Blind on Account of Burr Legacy Income.....		302 98	16 31
Exchange Account.....			9,809 11
Trust Funds Invested.....		451 22	7,832 22
			17,429 98

DISBURSEMENTS FOR DEPOSITORY ACCOUNT

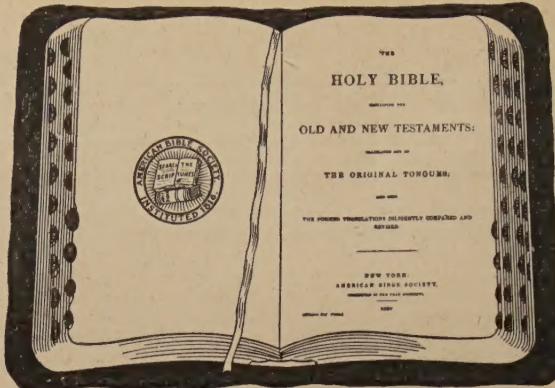
	Salaries and Expenses	Boxes and Cartage	Freight, Postage, etc.	Books from Manfg Dept.	Books Purchased	Books Returned	Discount on Sales	Miscellaneous	
Cash.....	519 38	83 13	121 59	.....	.....	.....	.....	.....	724 10
Journal.....	.....	.....	.....	7,691 12	594 45	49 84	727 52	.....	9,062 98

DISBURSEMENTS FOR MANUFACTURING ACCOUNT

	Wages	Material	Man'fg, Repairs and Expenses	Machinery and Tools	Rent of Manufactory	Miscellaneous	
Cash.....	6,461 65	4,790 32	107 73	64 78	.....	.....	11,424 48
Journalized			62 59				62 59

Total Journal Entries.....	25,969 60
Total Cash Disbursements.....	31,818 95
Sub Total.....	20,968 30

N. B.—The amounts in *Italic* type are not actual cash transactions, but necessary payments by Journal entries as between the different Departments, to show the net result of each.



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